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465 dancing at the funeral rites for an old woman the dancers
535 were urged on by the shouts of the old woman's daughter,
437 who told them of the tobacco they would receive in the morning. It is obvious that both men and women enjoy their dancing, and that payment for it is not a primary consideration. The dancing is a very deep and integral part of the traditional and ritual part of the life of the society, as well as a means of self-expression for the individual. Yet dancing falls into the general culture pattern, and, since it is considered a service to those for whom the rites are held, it is paid for. The dancing teacher, who may teach a variation of an old dance, or a completely new one learned on another island, or rehearse the old steps, receives his payment too. At the end of the rehearsals, and just before the rite is to be performed, he receives a stick of tobacco from each of his "pupils."

465 Another ritual service which always receives its compensa-
767 tion is that of carrying a corpse from the house where it had been resting to its grave in the cemetery. Those who perform
616 this service are always of the opposite moiety from the dead
437 person, and, while it is a ritual obligation for them, they are paid with a small piece of *tsera* or one shilling.

437 Even for sexual enjoyment there is a payment of currency.
837 For all extra-marital intercourse the man makes a payment of one *tsera* to the woman, who hands it over to her husband. This aspect will be considered more fully in the discussion of sexual life, but it must be noted here that the woman would consider it disgraceful if the payment were not made, and that there is nothing similar in the payment to the custom of prostitution of our Western civilization. A woman does not sleep with her lover for the payment any more than he or she dances for a payment, but the payment is part of it. Underlying the payment is the principle of reciprocity which is such an integral part of the whole culture.

583 Marriage payments are in the same class. We have already
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The death of Maling, an old woman, was not unexpected. She had been ill for a long time, and her daughter, Tubung, had been affectionately taking care of her. Her husband was already dead, and so was her son. Her sister's daughter's son, Soles, and her mother's brother's daughter's husband, Malalis, are the leading men of her clan. Because her death was expected any moment, Soles went to Ambwa, known for its good fishing, to make arrangements for securing a large catch of fish for the expected mortuary rites. The next day, in the middle of the afternoon Maling died, and immediately the wails were heard. Her daughter, Tubung, Soles, and Malalis led in the wailing, but soon they were joined by everyone in the hamlet and immediate community. The news of the death spread rapidly, and members of Maling's clan, many of them with their families, began arriving on the scene; the wails swelled in volume. In the meantime Maling's body was carried by Hawk women to the sea and washed. Maling was a member of the Eagle moiety, and the washing is always done by a member of the opposite moiety and the same sex. After the washing the same women put the corpse into a coffin, made of an old canoe with the pointed ends removed and a flat board put in their place, which was then placed in a room of the daughter's house. This house has two rooms, and the outer wall of the one in which the corpse was placed was removed, thus leaving it exposed to the compound. The women went to Tubung's garden and got taro, which they then piled on each side and in front of the coffin. Leaves were also stuck in with the taro. In front of the coffin was the bamboo *bäk*, a structure in which the corpse is supposed to rest, but which is not functioning. The relatives and other members of the community came and wailed over the coffin, but Tubung and Soles wailed the most continuously.

At nightfall the women of the village danced, while some of them beat out the rhythm on drums. The men looked